THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"All things are possible to him who believes; they are less difficult to him who hopes: they are easy to him who loves, and simple to any who do all three."—LAWRENCE.

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DIVINE REVELATION—CHRISTIAN THEOLOGY—ADVANCED THOUGHT—A COMPARISON.

BY JOSEPH E. TAYLOR.

IN this age of advanced thought, advanced science and modern philosophy, is it not possible that we may be overrun with a great many faulty hypotheses, and consequently unreliable deductions, which lead to wrong conclusions?

In the early period of the earth's existence, sacred history records, several heresies were introduced which were serious departures from God's revealed will concerning the human family. In some instances, following the example set by the serpent in the Garden of Eden when he took issue with the Father Himself and introduced the word *not* into heaven's unqualified declaration, that as a penalty for partaking of the forbidden fruit that, "In the day thou eatest thereof thou shalt surely die." Eve, however, yielded to the false representation made by the serpent and Adam followed her example. But with what result? A death, so far-reaching that not only a physical death but a spiritual one followed; which would have been eternal, had not a Savior been provided for man's redemption from this terrible fall; which was, from an immortal to a mortal state of being; of which we, the descendants of our first parents—after the fall—have fully partaken.

Adam did not spring into life upon this earth from a beginning, which we attribute to the race in general. He was perfect in form and stature; and not until the potency of the subtle influence which the forbidden fruit contained of which he partook with Eve, his wife, had permeated his entire being was there to be

found in him any element which contained in the slightest degree the seeds of death.

The true philosophy of the fall and man's redemption therefrom has not been revealed, so as to become plain and easy to comprehend from any human standpoint. If any seer or revelator should point out the true philosophy thereof, we might look for some of the most profound scholars of the age to at once attempt a comparison along the line of present advanced science and modern philosophy, and because they would fail to find—which they certainly would—anything that agreed with modern science, they would boldly—as did the serpent—insert something fully equivalent to the word *not* into their reply.

Let me ask, would such a declaration, based upon such reliable scientific conclusions, invalidate in the least degree the declaration of an inspired revelator upon this or any other subject whatever, although such declarations may not be accompanied by any proof whatever?

Trace the history of the giving of any oral revelation from the earliest period down to the present day, no matter to what it relates, it has seldom indeed been accompanied by any corroborative evidence. Such evidence, if given, followed afterwards. Allow me to suggest that this absence of evidence might be a test of our faith in the word of the Lord which we are required to exercise.

Leaving out past history, to some of which we may incidentally refer, and coming down to our own day; we can profitably consider many of the announcements and declarations made by heavenly messengers and which the great majority of so-called enlightened mankind have refused to accept.

Ninety years ago, a beardless youth of fourteen years—Joseph Smith, Jr.—made the startling declaration, "I have seen God," who introduced me to His Son, our Savior, saying, "This is my beloved Son; hear him." Joseph accepted—without questioning their identity—and related, somewhat in detail, the instructions the Savior gave him at this time; also the appearance afterwards of other heavenly personages, giving their names, also their instructions to him and the bestowal by them subsequently upon him the divine authority.

Joseph told of the appearance of the first two—the Father and Son—to a Christian minister. The minister not only scoffed at the idea, but declared that such a thought was from hell. He said it was utterly impossible, for this reason: Such things as the appearance of heavenly beings, as well as heavenly visions and revelations had ceased with the early apostles and there never would be any more of them. In thus speaking this minister was sustained by the entire theological world, which included every theological school and every Christian member, without any exception.

Here was an unlettered youth, who, not from any choice of his own, found himself pitted against an army of theological scholars and divines who not only echoed but maintained the conclusions of many centuries of the past.

In reply to their emphatic denials, he repeated what he declared he had seen and heard; and asked: "Who am I that I can withstand God? For by denying what I have told I would offend God and bring myself under severe condemnation."

Joseph was now prepared to, and did give accurate description of these heavenly beings. In this he was again met by another positive denial. Coupled with the universally accepted doctrine of the entire Christian world, that the Godhead, although constituted by three personages, yet neither of these three had a separate and distinct identity; they being only one person and that, too, without possessing any passions, etc.

We might say in passing, that the hypothesis established by learned theologians centuries ago, which was inherited by tradition and the teaching of the fathers of the Romish Church, namely, "There is a God," is a correct one. But the first deduction drawn from this true hypothesis is a false one, which consists of uniting three Gods in one, and one in three. It is from this false deduction that all the after reasoning upon this subject is based.

For the first time, after a period of many past centuries, this boy prophet boldly declares and describes the true and living God and His Son, Jesus Christ, whom he had seen and with whom he had conversed, which no school of science or modern philosophy is prepared to successfully disprove, despite their most positive denials.

If reliable data could be obtained from any recognized source of information in regard to the continent of America and its peoples of the long ago, it would be considered invaluable; but the historian is limited within the narrow compass of a few unreliable traditions and fragmentary legends; due largely to the wanton destruction of data which was found by the conquering foes of this people—Cortez and others of his stamp. But this inspired youth is now prepared to supply this long-felt want.

One of the heavenly visitors — Moroni by name—delivered to Joseph the plates—he being the last custodian of the same—upon which was engraved a history of this land and its people from the time of its early occupancy by the first colony who migrated hither after the confounding of the language of the people at the time of the building of the tower of Babel down to a period some four hundred years A. D., which in round numbers totals about two thousand seven hundred years; which is by far a history of the longest period now extant. While this record is of necessity somewhat abbreviated, yet it contains enough upon which to base absolutely correct conclusions along all the lines upon which it treats.

(To be continued.)

THE FALL.

THE opening scene in the great drama of life was set in a beautiful garden filled with fragrant flowers and luxuriant vegetation, including all varieties of trees, the fruit of which was delightful to the taste and the sight, a pleasure for the eye to behold. Myriads of birds in gaudy attire fluttered in the branches and shrubbery, their melodious music being wafted on the cool summer air. Innumerable animals of every kind and description browsed leisurely on the grass-covered hills, or stood lazily under the shading trees.

Such was the charming and delightful home of our first parents. How strange and yet how beautiful. What motive induced them to forsake this lovely place for the outer dreary world? Was it a mistake on their part, and did they upset the plans of the All-wise Creator, by breaking His divine mandate, and partaking of the forbidden fruit? Many people would have us believe so. It is true that God sometimes uses Satan to assist Him in bringing about His righteous purposes, but to say that He would allow Satan to outwit Him, and bring His plans to naught, is to charge Him with inconsistency and folly, God forbid. The very fact that He gave two commands, each in direct opposition to the other, is proof enough in itself that the original plan was not deviated from.

"Multiply and replenish the earth and subdue it," was the first and greater command and the second was: "Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it." They both being immortal, how could they keep the first command? How were they to be changed from immortality to mortality? "The wages of sin is death," so says the Apostle Paul. Take the definition of death in its most comprehensive meaning, i.e., death is the parting from one stage of existence into another. Every person who is born into the world suffers a spiritual death, and every person who leaves this mundane sphere will suffer a temporal death. The very moment Adam and Eve partook of the forbidden fruit, they became mortal, and were cut off from the presence of God, or in other words, suffered a spiritual death. Eve being deceived, partook of the forbidden fruit and became mortal. Adam was still immortal. He knew that it would be impossible, worlds without end, to keep the first and greatest command in the condition he then was. He also knew that by partaking of the forbidden fruit he would break the other command. He therefore partook of the forbidden fruit, knowing fully the result, and by so doing chose the command that would bring the greatest good to mankind. That Adam chose wisely and made no mistake is evident from the words of Peter. "Adam was not deceived, but the woman being deceived, was in the transgression."

Another proof that Adam did not blunder is the fact that the atonement was already planned. In Rev. 13: 8, and I. Peter 1: 19-20, Christ is spoken of as the Lamb slain from the foundation of the world. It is obvious that the atonement bears a direct relation in regard to the fall, and was instituted by God in His infinite foresight.

After the fall the tree of life was a forbidden fruit, and if it had been partaken of, God's plan would have been upset. To prevent this He did not command Adam to refrain from partaking of the fruit, but He placed cherubim with flaming sword to make it impossible. God being able to see the conditions of the world from beginning to end as plainly as we see them in the past, there is little doubt but that He would have done the same with the tree of knowledge of good and evil, had He not intended Adam to partake of the same.

The conditions that came as a result of the fall were many and varied. Death, temporal and spiritual, knowledge of good and evil, work and enmity, were all the results of the transgression. That these things were a benefit to mankind instead of a curse, is evident to the careful observer. To quote the words of Adam, "blessed be the name of God for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God." Nephi is very explicit on this, "And now, behold, if Adam had not trangressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good for they knew no sin. Adam fell that men might be; and men are, that they might have joy."

It is plainly seen that these conditions are necessary rounds in the ladder of eternal progression, and without them man could never become exalted. This is a world of contrasts, and everything has its opposite; good and evil, hatred and love, bitter and sweet, right and wrong, and the reason we are placed here is to come in contact with these opposites; to battle with adversity and to experience pain and suffering, that we might be prepared for the presence of our Maker, and more fully enjoy the felicity of eternal life.

Sorrows become our schoolmaster,
Directing us aright;
Misfortune becomes our stepping stone,
From darkness into light.

The Latter-day Saints are held in ridicule by the sectarian world, for upholding and promulgating this doctrine. But this is not surprising considering their belief and teaching in regards to

the Fall—that Adam and Eve made a grave mistake, upset the plans of the Lord, and brought a great calamity upon the human race, and that the transgressors were severely punished.

We believe that Adam and Eve performed noble missions, which brought eternal benefits to the human race, and that they will receive a high reward for their faithfulness.—L. E. HARRIS, in *The Messenger*.

TRUE CHARITY.

[THE following excerpt from "The Kingship of Self-Control," by William George Jordan, has been sent us for publication. It contains many beautiful and suggestive thoughts, which will be read with pleasure by our readers.—ED.]

There is but one quality necessary for the perfect understanding of character—one quality that, if a man have it, he may "dare to judge"—that is omniscience. Most people study character as a proof reader pores over a great poem: his ears are dulled to the majesty of the music of the lines, his eyes are darkened to the magic imaginations of the genius of the author; that proof reader is busy watching for an inverted comma, a misspacing, or a wrong font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves as being shrewd in discovering the weak points, the vanity, dishonesty, immorality, and pettiness of others, think they understand character—they knew only part. They know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.

We never see the target a man aims at in life; we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to exempt him from the misjudgment of those around him. It is impossible to get aught but a distorted image from a convex or concave mirror.

If misfortune comes to some one people are prone to say, "It is judgment upon him." How do they know? Have they been eavesdropping at the door of Paradise? When sorrow and failure come to us, we regard them as misdirected packages that should be delivered elsewhere. We do too much watching of our neighbor's garden, too little weeding in our own.

Bottles have been picked up at sea thousands of miles from the point where they have been cast into the waters. They have been the sport of the wind and weather; carried along by ocean cur-

rents, they have reached a destination undreamed of. Our flippant, careless words of judgment of character of someone, words lightly and perhaps innocently spoken, may be carried by unknown currents and bring sorrow, misery and shame to the innocent. A cruel smile, a shrug of the shoulders or a cleverly eloquent silence may ruin in a moment the reputation a man or woman has been building for years. It is as a single motion of the hand may destroy the delicate geometry of a spider's web, spun from its own body and life, though all the united efforts of the universe could not put it back as it was.

We do not need to judge nearly so much as we think we do. This is the age of snap judgments. The habit is greatly intensified by the sensational press. Twenty-four hours after a great murder there is difficulty in getting enough men who have not already formulated a judgment to try the case. These men, in most instances, have read and accepted the garbled highly-colored newspaper account; they have to their own satisfaction discovered the murderer, practically tried and sentenced him. We hear recorders state their decisions with all the force and absoluteness of one who has had the whole book of life made luminant and spread out before him. If there be one place in life where the attitude of the agnostic is beautiful, it is in the matter of judging others. It is the courage to say: "I don't know, I am waiting further evidence. I must hear both sides of the question. Till then I suspend all judgment." This is the supreme form of charity.

It is strange that in life we recognize the right of every criminal to have a fair, open trial, yet we condemn unheard the dear friends around us on mere circumstantial evidence. We see all life grow dark, hope sink before our eyes, and the golden treasures of memory turn to cruel thoughts of loss, to sting us with maddening pain. Our hasty judgment, that a few moments of explanation would remove, has estranged the friend of our life. If we be thus unjust to those we hold dear, what must be the cruel injustice of our judgment of others?

Let us not dare to add to the burden of another the pain of our judgment. If we would guard our lips from expressing, we must control our mind, we must stop this continual sitting in judgment on the acts of others. Let us by daily exercises in self-control learn to turn off the process of judging. Let us eliminate pride, passion, personal feeling, prejudice and pettiness from our mind and higher, purer emotions will rush in, as air seeks to fill a vacuum.

Let us cultivate charity in judging: let us seek to draw out latent good in others rather than to discover hidden evil. Let us, if we would rise to the full glory of our religion, take for our watchword the injunction of supreme charity—"Judge not."

Resolutions made in sincerity, and properly nourished and cared for, crystallize into character.—S. Norman Lee.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 22, 1911.

DEGREES OF GLORY.

It is one of the characteristic beliefs of the Latter-day Saints that in the world to come there will be degrees of glory commensurate with the varying merits of the children of men. A knowledge of human nature and history, of the varying characters of men, will show the reasonableness of such a belief. The Latter-day Saints are by many regarded as entertaining views that are not elevating. Yet in regard to this particular tenet of their belief, it can be truly said that they alone among the religions of the world have set an eternal premium on character and worth. Not only do the precepts that have been Divinely committed to them shed abundant light upon the first principles of the gospel—what we must do to become members of the Church of Christ and receive the seal of adoption into the family of God—but the Lord has given them a knowledge of the order that shall prevail throughout the eternal worlds and the qualifications of their respective inhabitants. Indeed, the teachings of the Latter-day Saints from the beginning have tended to promote virtue and diligence in every department of life.

The teachings of the modern Christian world are not consistent with the facts of life or with eternal justice. It is commonly taught that in order to be saved and eternally exalted in the kingdom of God one needs only to believe in Jesus as their Savior, and they thereby become fitted for an inheritance with the saints in glory. The idea prevails among modern theologians that such considerations as human goodness and worth are beneath the notice of Almighty God. By thus representing Him as indifferent to the character and works of men, they believe that they are showing in bolder relief the compassion and majesty of the Divine Being. But surely a universe governed by law, where His every son and daughter who has had the privilege of exercising a free agency, has ultimately reached that place and sphere to which they are best adapted and to which their character and worth entitle them—surely the fitness and harmony of such a world would more truly reflect the perfections and glory of the great Creator.

There are wide differences in the characters of people. There are some who love truth and right above all else in life. The long line of martyrs and patriots that shine out along the ranks of humanity, through all the ages, attest this fact. There are those

who follow the the star of duty wherever it may lead, and find their chief delight in doing good. These are the heroic and the valiant ones. There are also those who are disposed to do what is right, and will do it, if it be convenient, but who will make no great sacrifice for right or truth. There are many of this class. They yield to environment, and have not that innate nobility that will do the right at all hazards. These occupy an intermediate place on the moral plane of life. Then there are those who are indifferent to right, who will prey upon their fellows, or indulge their passions regardless of whom it may injure. They are more or less indifferent to what is right or honorable, and do evil rather than good throughout their lives. It is true that during this mortal life some ascend and some descend the moral scale, and that many influences contribute to the making and unmaking of men and women, which a merciful Father will undoubtedly take into account; but it cannot be denied that humanity may, in a general way, be classified somewhat as above.

Now is it reasonable to believe that such a wide range of character could find heavenly peace and harmony in personal contact and fellowship with each other throughout eternity? It may be answered that the sovereign grace of God will make all alike; but there is no scriptural warrant for such an answer. The tenor of the teachings of Christ through all His ministry, and especially as embodied in His parables, is that men will be judged and rewarded according to their deeds.

The Apostle Paul, speaking of the resurrection, states that there are three different glories. (I. Cor. 15: 40-42.) In one of the revelations given by the Lord in our own day (Doc. and Cov. 76: 50-70), the principal kingdoms or degrees of glory are clearly outlined. They are respectively designated as the Celestial, the Terrestrial and the Telestial, and the character and qualifications of those who shall attain to these are given. The three glories are typified by the sun, the moon, and the stars. The highest glory—the celestial—is for those who love truth and light, who learn and strive to keep the commandments of God to the utmost of their power. These, regardless of the opinion of the world, embrace and hold on to the truth, are willing to make any sacrifice rather than deny it. They strive to perfect themselves, to overcome evil with good. They have the promise that if they will prove true and faithful to the end, they shall inherit all things, and shall dwell with God and Christ forever and ever. This is the ultimate goal that every Latter-day Saint should strive to reach. It is the will of the Lord that they should attain that glory, and by His grace they may. When exposed to the scorn and persecution of the world, they should bear in mind the glorious prospect that is before them—that they are heirs to the highest joys and glories in the universe. Earthly honors and distinction have usually to be earned, and much more so eternal glory and honor.

While our Heavenly Father desires all to attain to the highest glory of which they are capable, yet, through lack of understanding or infirmity of will, many will not qualify for the highest honors. Abundant provision has been made, as we learn from the revelations God has so graciously given us, whereby all of His children may ultimately attain to a glory adapted to their character and capacity. Those not sufficiently noble and faithful to reach the highest glory may attain the second rank, the terrestrial. Those who are worthy of this glory, are good and honorable, but were blinded by the craftiness of their fellows. They are not truly valiant, and therefore not entitled to the highest glory. The moon does not shine by its own light, but merely reflects the light of the sun, so those whose glory is typified by the moon are satisfied to be guided by the light or judgment of their friends or religious teachers, not having the disposition or capacity to pursue light or truth for the very love of it, as do those of the celestial spirit.

The least of the three kingdoms or degrees of glory is the telestial. This is given to all those who have not been worthy of either of the higher glories, but who have not committed the unpardonable sin. These are also saved and will enjoy eternal happiness. In this lesser kingdom there are various degrees of glory adapted to the worth and capacity of each individual. We are told by those who were privileged to behold it that the glory even of the telestial "surpasses all understanding."

Who can contemplate the provision thus made, in the economy of our Heavenly Father, without feelings of adoration for the wisdom and love that has prepared these various kingdoms of glory for the children of men, and given unto them His glorious gospel, that through it they may attain the highest joys and glories? Well may the Latter-day Saints rejoice in the knowledge that God has given unto them of these things, which is in harmony with all the facts of life, with reason and justice, with the scriptures, and attested by the Spirit of God within their own hearts.

H. I.

"THY BROTHER SHALL RISE AGAIN."

(*Concluded from page 380.*)

Continuing the school illustration; While there is but the slightest shade of merit between the student marked at seventy-four and the one marked at seventy-five, yet the latter has a distinct advantage over the former. In the higher grade, new and advanced studies are taught and enjoyed. These privileges accrue to the seventy-five point student as well as to the one who reached one hundred points. The seventy-four point student, as well as those below him again to a certain point, will have to content themselves with something less: something below the third grade,

but still above the first. In the first grade will be found students ranging from those who only just failed to reach the second, down to the absolute illiterate. Thus, while there are three divisions, there will be a fine gradation right through from the depths of the lowest to the heights of the highest, interrupted only by the lines of separation, or demarkation. The advanced studies and extended opportunities in the higher grades will be an incentive to all students to reach higher and yet higher. This, to our mind, illustrates fairly well the different degrees of glory that will be found in the three grand divisions of the kingdom of heaven. In the Celestial kingdom there will be the one hundred point saints and down to a lower grade, as described in section 76 of Doctrine and Covenants. Their special privilege is written thus: "These shall dwell in the presence of God and His Christ for ever and ever" (v. 62). Those who inherit the next lower kingdom, the Terrestrial, shall be highly favored, but shall lack the blessing of dwelling in the presence of God. It is written: "These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies Celestial, and differ in glory as the moon differs from the sun" (v. 77, 78). The lowest of all is the Telestial. Their condition shall be glorious, judged by present standards, but they shall lack the presence of both the Father and the Son. Their prospect of communion with the Father and the Son, is only through the ministration of the Holy Spirit.

When we speak of the different gradations within each of the grand divisions of the kingdom of heaven, and then say that the seventy-five point saint shall enjoy all the special privileges equally with the one hundred point saint, it sounds like a contradiction. But it isn't a contradiction. There is no such thing as absolute equality among men. We see this verified in the world to-day. Equality in the fullest sense never has been and never will be. In the army there are generals; they are of the same rank, equal in that sense, but they may be widely different in capability. There may be many bishops, but aside from their equality in calling, no two are alike. God said to Abraham: "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; * * *" (P. of G. P., Book of Abraham, 3: 19.) But in another sense there is equality. For instance: In this world we all have equal claim upon the protection of the law, we enjoy equally the rights of life and property. In our relationship to God we all enjoy equally the privilege of approaching the Throne of Grace; we all have the same freedom of choice between good and evil, and we all have equal claim upon the justice and mercy of the Lord. Each one of us shall receive full measure of that which is his: that to which his faithfulness and diligence has entitled him.

It will be observed by those who have studied section seventy-six, which we have under consideration, that a brief reference is made to what the nature of our employment shall be in that new and widened life beyond the grave. Speaking of those who earn a place in the telestial glory, the prophet says: "These are they who receive not of His fulness in the eternal world, but of the Holy Ghost through the *ministration of the terrestrial;* and the terrestrial through the *ministration of the celestial;* and also the telestial receives it of the administering angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation" (v. 86-88). So, whatever else there may be for us to do, one great and important thing will be to help uplift those who may be assigned to the lower glories. It is a splendid outlook for him who has experienced the exultation that comes of making his neighbor happy; who glories in helping men and women to a higher plane; but, whoever finds no joy in uplifting his fellowman will miss much of the glory of heaven, for that is a prospect of the future and heavenly life.

The subject is practically endless, but we think we have pointed out enough landmarks to enable the reader to find his own way into many more of the "mansions in the Father's house."

S. N. L.

President Rudger Clawson left Liverpool on Tuesday, 20th inst., for London, where he will remain until after the Coronation. He will then proceed to join his family at Chimnitz, Germany, going later to Zurich, Switzerland, where a conference of the Swiss and German mission will be held, commencing July 1st. They will also visit the Netherlands, where a conference will be held at Rotterdam in July. President Clawson and family expect to return about the 1st of August. We wish them a pleasant trip and a safe return.

IMPORTANCE OF THE PRIESTHOOD.

The priesthood that we hold is of the greatest importance, because it is the authority and power of God. It is authority from heaven that has been restored to men upon the earth in the latter-days, through the ministration of an angel from God, who came with authority to bestow this power and this priesthood upon men.

I say that the priesthood who are the agents of our heavenly Father, hold the keys of the ministering of angels. What is a key? It is the right or privilege which belongs to and comes with the priesthood, to have communication with God. Is not that a key? Most decidedly. We may not enjoy the blessing, or key, very much, but the key is in the priesthood. It is the right to enjoy

the blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. You who hold the priesthood have the key or the authority, the right, the power or privilege to preach the gospel of Jesus Christ, which is the gospel of repentance and of baptism by immersion for the remission of sins—a mighty important thing, I tell you. There isn't a minister of any church upon all of God's footstool today, so far as we know, except in the Church of Jesus Christ of Latter-day Saints, who has the keys or the authority to enjoy the ministration of angels. There isn't one of them that possesses that priesthood. But here we ordain boys who are scarcely in their teens, some of them, to that priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sins. There is not a minister anywhere else in the world, I repeat, who possesses these keys or this priesthood or power, or that right. Why? Because they have not received the gospel, nor have they received that priesthood by the laying on of hands by those having authority to confer it.—PRESIDENT JOSEPH F. SMITH.

MYSTERIES.

MAN is the maker of mysteries. He is the great illusionist. He is also in himself a compound of mysteries. He stands upon this cryptic ball called earth, and surveys. What he fails to comprehend he labels—Mysteries.

Man will conquer mystery. The time will come when his intelligence will be cognizant of the myriad "laws" which rule the universe. And he will surely find that the myriad minor laws are subservient to a few major laws. And then he will be able to diagnose all disease relative to man with a minimum of labor and apply the remedy, with certain and quick success. A quickness which to-day would be awarded the term "miracle."

Man is the master-mystery. Mystery has its throne in the philosophy of man. Revelation is the only means whereby man can conquer mystery. It may be inspiration. Yet what is inspiration but the infusion of some part of that Divine Intelligence immanent in the world?

The veil of secrecy is drawn tightly over many of the creations of the Almighty, and will remain so, until He wills that they should be unveiled. They are His handiwork, and there is a day coming when these great mysteries will be unveiled before the wondering eyes of a divine humanity.

There is nothing secret which shall not be revealed. Many are the martyrs who have grappled with some species of mystery and

have gone to the grave a seeming failure. Yet men have arisen and conquered where their predecessors failed. So it is when man is in tune with the Almighty. It is then that the Father in heaven yields His gifts to man.

Many there are who would add mystery where there is none. They would make the Deity incomprehensible. They would drown Him in mystery and thereby flood the world with darkness deeper than death. Yet the Divine rays of the true gospel dispel darkness and unmask much that is called mystery by man. Light breaks through the earth-born clouds, the mystery disappears before the light of truth—and man is conqueror by the help of God.

Gateshead-on-Tyne. AUBREY PARKER.

FROM THE MISSION FIELD.

Baptisms.—On June 11th, 1911, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), in which four souls were added to the fold of Christ. Elders I. M. Osborn and J. W. Fitches officiated. Also one soul was baptised at Omagh, Elder W. C. Davidson peforming the ordinance.

A baptismal service was held at "Deseret," South Tottenham (London conference), on June 12th, 1911, Elder George E. Anderson baptizing two converts.

Successful Socials.—On May 12th, 1911, at 88 Clarendon Road, C-on-M., Manchester (Manchester conference), a social was given in honor of President Charles W. Porter and Elder Howard Chamberlain, who have been honorably released to return home. President Porter was released to return home on account of sickness. A program was rendered and presents were given to the departing elders. A full house of saints and friends were present to bid adieu to the departing brethren.

Sisters Ellen Noble, Mary Done and Elizabeth Daws, of the Hucknall branch (Nottingham conference) gave a tea on the evening of May 20th, 1911. The proceeds, which amounted to £1 4s. 5d., were contributed to the organ fund. Much credit is due our kind sisters who were so generous in thus aiding us in the work of the Lord.

On Tuesday, May 30th, 1911, the saints and friends of the Halifax branch (Leeds conference) held a farewell social in honor of Elder Edward C. Rich, who has been honorably released to return home, and Elder Frederick C. Parker, who leaves to fill the position of president of the Leeds conference. Elder Rich was presented with an inkstand as a token of love and esteem for his faithful labors. A varied and interesting program was given by the saints and friends. About one hundred were present.

The elders of the Nottingham conference met for their monthly

Priesthood meeting at Unity Hall, Derby, June 10th, 1911. At 5:30 p.m. "tea" was prepared by the Derby saints, and in the evening a pleasing concert was given under the direction of the Derby branch. All present had an enjoyable time.

On Wednesday evening, June 14th, 1911, an excellent social was held at the Masonic Hall, Dundee (Scottish conference), in honor of Elder A. W. McGhie, who has been honorably released to return home. After the usual order of program, which was enjoyed by all, was rendered, he was presented with two beautiful volumes of poems from the members and friends. We feel grateful to those not of our belief who made the social such a success.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIX.—Submission to Secular Authority.

Text: We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.—*Articles of Faith, 12.*

I. Obedience to Authority Required by Scripture.

1. Old Testament instances. (a) Note the case of Hagar, the bond woman, who was required by the angel to submit herself to her mistress (Genesis 16: 1-9.) (b) Under theocratic government (Exodus 22: 28; Deut. 16: 18; 1: 16; I. Chron. 23: 4; 26: 29). (c) Under kingly rule. Observe David's penitence for having lifted his hand against Saul, the king (I. Sam. 24: 5, 6, 10; 26: 9-12, 16.) Further counsels (Proverbs 24: 21; Eccles. 8: 2; 10: 20.)
2. Teachings of Christ and His apostles. (a) The tribute money paid (Matt. 17: 24-27). (b) Render unto Caesar (Matt. 22: 15-21; see also Mark 12: 13-17; Luke 20: 20-25). (c) Paul's apology when before the high priest (Acts 23: 1-5); his instructions to others (Titus 3: 1; see especially Romans 13: 1-7; I. Timothy 2: 1-3). (d) Peter's teachings (I. Peter 2: 13-17, 19, 20; II. Peter 2: 10).
3. Book of Mormon teachings. Observe that the duty of the people as subjects of the law of the land is fully taught throughout the volume; though, as civil and ecclesiastical authority were usually vested together, there are few instances of admonition to obey the secular law distinctively. Sanctity of the law is illustrated by Alma's judgment on Nehor (Alma 1: 14).
4. Modern revelation. (a) "Be subject to the powers that be" (Doc. and Cov. 58: 21, 22). (b) Laws supporting freedom acceptable to the Lord (Doc. and Cov. 98: 4-6). (c) Divine requirements may be waived under exceptional circumstances (Doc. and Cov. 124: 49, 50). As an illustration

note the discontinuance of the practice of plural marriage in compliance with the requirements of special enactments (see "The Articles of Faith," p. 435, par. 23, and page 440, note 4).

II. Official Declaration of the Church in this Dispensation.

Study in detail Doc. and Cov. 134, "Of governments and laws in general."

General reference: "The Articles of Faith," Lecture XXIII.

DIED.

Crowther.—At Ardsley (Leeds conference), May 6th, 1911, of dropsy, Leah Wood Crowther; born May 29th, 1849, at Great Horton, Bradford, Yorkshire, England; baptized May 15th, 1887, by Lorenzo Hewish, confirmed same date by Elder R. Owen.

Brown.—At Keighley (Leeds conference), March 9th, 1911, Adeline Brown, born March 8th, 1885, at Keighley, Yorkshire, England; baptized March 31st, 1906, by Elder Joseph W. McMurrin, Jr., confirmed same date by Elder George E. Briggs.

Malcolm.—At Aberdeen, Scotland, May 13th, 1911, Katherine Malcolm; born April 26th, 1911, blessed May 12th, 1911.

Betton.—At Dover, Kent (London conference), April 29th, 1911, Enid and Edward Betton, aged 2 years and nine months and 1 year and 5 months, respectively.

Apedale.—March 22nd, 1911, Sister Sarah Apedale, aged 55 years; baptized October 28th, 1909, by Elder K. U. Brown.

Marshall.—At Sunderland, May 31st, 1911, William E. Marshall. Deceased was born in Leiston, Suffolk County, March 25th, 1854, and was baptized November 2nd, 1905, by Elder Vincent F. Wooton.

Ridsdale.—At Driffield, Yorkshire, England, April 6th, 1911, Richard Ridsdale; born June 28th, 1826; baptized October 5th, 1889, by Elder Rosel H. Hunter.

Mustoe.—At Gloucester, June 15th, 1911, Elizabeth Mustoe, aged 35 years. Deceased was baptized May 4th, 1911, by Elder George F. Price, confirmed by Elder Ralph D. Smuin.

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